

Christian

ate

DECEMBER 8, 1960

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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Three Methodist Bishops have voiced concern about complacency among evangelistic leaders in session at Bloomington, Ill., for the annual Methodist Council of Evangelism. Bishop Edwin E. Voigt of Illinois spoke of the "haunting specter of Methodism becoming a class church, a self-satisfied, peace of mind, comfortable church for comfortable people." Bishop Hazen G. Werner of Ohio warns that "the great threat to the Christian Gospel is self-interest on the part of the Church." Bishop F. Gerald Ensley of Iowa declared that the Church "has become so much like the world it has lost its power to change the world. Instead of the church penetrating the world with its Gospel, the world has filtered into the church." This realistic appraisal of Methodism's state of health is neither hopeful nor cynical. Diagnosis is necessary to treatment.

With the presidential election over, several denominational groups greatly concerned about the "religious issue" have pleaded for a united front supporting the new administration and called for preservation of the historic principle of separation of church and state.

Typical of the statements issued is that from Dr. Glenn L. Archer, executive director of Protestants and Other Americans United (POAU), who believes that millions of Protestant and Jewish voters supported Senator John Kennedy on the basis of his pronouncements on absolute separation of church and state, made to a group of Protestant ministers at Houston, Tex. These statements were widely circulated during the campaign.

"Citizens for Religious Freedom," the group over which Dr. Norman Vincent Peale presided and later left, congratulated Senator Kennedy. The organization's administrator declared that his organization believed Mr. Kennedy's complete commitment on church-state separation and freedom of individual conscience were instruments in his victory.

The conservative National Association of Evangelicals, many of whose member denominations openly opposed Mr. Ken-

nedy, issued its statement through Dr. George L. Ford, its executive director. He pointed out that the small margin of Senator's Kennedy's victory will be a real built-in safeguard of church-state separation.

The Christian Church was described recently as the "only true unifying agent in the world dedicated to the wonders of life that man craves," by Episcopal Bishop Harry S. Kennedy. Culture, language and science have failed to unify, the bishop told a group of missionaries who were meeting in Dallas, Tex.

This unifying ability of the Church takes tangible form in the World Council of Churches, which will bring together representatives of 70 per cent of the world's estimated 315,000,000 Protestant, Orthodox and Anglican Christians in New Delhi, India, next fall. The occasion will be the Council's Third Assembly, and follows the meetings at Amsterdam in 1948 and Evanston, Ill., in 1954. The Assembly will be held November 18 to December 6, 1961. The Assembly's theme will be "Jesus Christ—the Light of the World." The theme, of course, reveals the source of the Church's unifying power. . . .

Contrary to the expectations of many Methodists, the largest Methodist churches in three of the country's largest cities are Negro churches, according to Dr. Allen B. Rice, staff member of Methodism's Board of Missions. In a statement at the recent meeting of the Methodist Interboard Committee on Missionary Education, Dr. Rice revealed that Negro churches in New York City, Chicago, and Philadelphia have larger memberships than white churches. New York's St. Mark's is more than twice the size of any church of white membership. Tindley Temple in Philadelphia, with 5,600 members, is the sixth largest Methodist church, white or Negro, in the United States. Migration of large numbers of Negroes to many cities was cited by Dr. Rice as one reason for the big Negro churches.

This trend of recent years suggests something of the magnitude of Methodism's opportunity to increase its Christian witness in the larger cities. These larger Negro churches represent something of the 12 per cent gain recorded in Central Jurisdiction membership since 1945.

the cover

This young boy, who lives in Kenya, East Africa, is deeply engrossed in a translation of the Scriptures in his own language, one of the 1,136 different translations now available. For a dramatic story on an ancient biblical manuscript, turn to page 12. Photo by Dietz Lamps.

COMMENT

Concern Is for More Than Numbers

EDWARD H. PRUDEN, a distinguished Baptist pastor in Washington, D.C., wrote recently of a discerning churchman who said of the current religious scene, "Today we are many, but not much." One wonders how many thoughtful Christian leaders are reaching this same conclusion.

That we are many is supported by the record. Church and synagogue membership of 112,226,905 was reported for 1959 in the recently published National Council of Churches *Yearbook*. This represents 63.4 per cent of America's estimated 178 million population, the highest rating in U.S. history. We are many and becoming many more. Last year's gain was 2,669,164, or 2.4 per cent more than in 1958. More than 44 million persons were enrolled in Sunday or church schools, a gain of 6.9 per cent over the previous year. There is no doubt: we are many.

Is not this the main business of Kingdom building, adding to the numerical strength of the organized Christian movement? To ask the question is to answer it: yes and no. To be concerned with the quantity of additions and take a chance on the quality of numbers is to be obsessed with "many, but not much." And this could very well be the number one problem facing the Christian ministry and church leaders today. Depth of individual commitment is of even more importance than simply adding numbers to membership rolls.

Just how much is the Christian movement today a determining influence on the world's society? Is the influence as strong, comparatively, as the numerical strength of the Christian movement would imply? The answer to these questions must take into account the current high level of interest in religion and religious matters. However, even the most optimistic churchman would not contend that churches and church people are creatively and constructively influencing society in an overwhelming Christian sense, even though more than 63 per cent of America's population is identified with a religious body.

As organized religious leaders, our concern must be with numbers, goals, quotas, reports, and so on. But an even greater concern must be for depth, lest the Church gain the whole world numerically and really be the means of saving only a few souls.

A Sense of Humor

IN THIS SEASON of expectancy, the coming of God into the world heralds both the fact of God's sovereign love and the depth of man's sinfulness. To live with this joyous gift and still carry out our professional responsibilities requires a sense of humor.

That God would do what he did in Christ is incongruous to ordinary human understanding. But it happened. And we who carry leadership roles in the Church that grew out of this Incarnation must always be sure we are not taking ourselves or our roles *too* seriously. For example, we might spend 25 hours preparing that Christmas sermon. We give the opening illustration and discover that Mrs.

Once-A-Year has brought her two-year-old and is seated in the middle of the congregation. The little fellow is determined to compete with the preacher. There are various ways of coping with this, but each alternative way should be approached with a grin. For, if in our intensity to communicate the Gospel, we become too involved in our carefully-prepared outline and skillful use of language, we are in danger of performing instead of preaching. A noisy child should effectively remind us that man's best-laid plans are still *man's* plans.

It is important for us to retain this sense of humor about our efforts, because in working for the Kingdom there is always the temptation to forget who is King. Our task is so vital that we are constantly in danger of elevating the work itself to a place of ultimacy.

This Advent season—when we confront again the mighty act of God—is a good time to be reminded that our best human actions are still human and finite. The Incarnation can provide ultimate meaning to human action, but we must not equate Christmas presents with the Greatest Gift.

The liturgical expert may feel that he will bring in the Kingdom with the long metre doxology, but he had better be prepared to laugh with the congregation when the head usher drops the collection plate. He can do this, because the solemnity of the service, though significant, is only of relative importance. What really matters is that all we do is done to proclaim an act of God which we call the Incarnation. And that act might be effectively communicated through a dropped collection plate if it is recognized that the order of service is but a means to worship and not the end of worship itself.

One message of the Incarnation is that God alone is ultimate. His servants in the ministry are but human vessels of that message. With the security of this awareness, we can be prepared to laugh at all our human efforts at the very moment when we are pursuing them most vigorously.

To laugh in this manner is not to be flippant, but to be realistic. For awareness of our finitude is essential to a full understanding of the Incarnation.

—THE EDITORS

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OPEN Forum

LETTERS TO THE EDITORS

Somebody Goofed!

EDITORS: Would the CHRISTIAN ADVOCATE publish a sketch map of the U.S.A. showing Chicago, San Francisco, and New York in a straight line, left to right?

Certainly not!

Then why a sketch of Washington, D.C., showing the Capitol, Lincoln Memorial, and Washington Monument IN THAT ORDER? [See *News and Trends*, Oct. 27, p. 20.]

Our visitors have a tough enough time getting around without the CHRISTIAN ADVOCATE adding to their confusion.

Many thanks for the feature story on Anton T. Boisen [*Those Early Years in Clinical Training*, Oct 27, p. 5].

DONALD C. BEATTY, Chaplain
Veterans Administration
Washington, D.C.

EDITORS: Surely indicators 6 and 7 were accidentally interchanged in the spot map of Washington, D.C., accompanying the news item about property acquired for National Methodist Center. Of course anyone who has been in Washington previously would not be misguided by this error, but others might be.

OTIS L. COLLIER

Superintendent, Calumet District
Crown Point, Ind.

Our map illustrator is presently doing penance by trying to cross Washington's Pennsylvania Avenue every day for a month at 5:10 P.M.—EDS.

Controversial Issue

EDITORS: I have disagreed with some ADVOCATE editorials and articles without very much resentment until your October 13 issue. I refer to Dr. Kolbe's statement. [*What Shall We Preach About the Election*, p. 11].

Forthright as this statement is, it is highly controversial, for it endorses a highly controversial man and the political platform of the Democratic Party. I should live so long as to see this in the ADVOCATE and by a Garrett professor!

I am brash enough to take issue with this learned Methodist. Admitted, some points were fine, not debatable. But Dr. Kolbe must know that many, many of his Methodist brothers do not agree that, "We must learn to distinguish between Catholicism as a religion and Catholicism as a political force." He says they are

not identical, but I have not talked with a minister, North or South (I am southern born), nor in Illinois (I have served in all three Conferences), who shares this view. . . .

I have no criticism of Dr. Kolbe's personal views, nor how he votes. He has that as a sacred right, just as I have. This article fans anew some old flames that were just warm ashes. It stirs up divisions where there ought to be unity and strength for these vital times. It is unfortunate that it came out at this time. I am disappointed that a Garrett man feels this way, that the ADVOCATE published it, and that probably this view may be shared by some others.

Of course, we Methodists deal with controversial matters all the time: racial prejudice, temperance, etc., but I feel keenly about dealing with partisan politics and publishing such an article in Methodist publications. I do hope it will not have an adverse effect on our higher educational program. . . . It should not be penalized because someone inadvertently expressed a political endorsement from his position in higher education. . . .

CARL E. HEARN

First Methodist Church
Ottawa, Illinois

What Is a Protestant?

EDITORS: Regarding *What Should We Preach About the Election?* I have some questions: What is a Protestant? What is wrong with being a Protestant? Why is it wrong for Protestants to express what they have been hearing and learning all their lives?

If we Methodists are truly a thinking people who can make up our own minds, why need our pastors preach about the elections at all? If they felt they should preach to us about the election why didn't they give us a Methodist point of view?

Why did some of these panelists try to make us feel ashamed of the fact that we are Protestants with a Protestant's point-of-view?

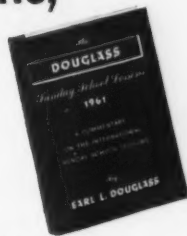
. . . Oh, well, why should I spend time reading and rereading this article. I've been a Republican for 30 years and Mr. Kennedy's religion presented no problem to me at all!

MRS. VIOLET V. RUCKMAN
Eugene, Oregon

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*What we
mean when we
proclaim*

*Jesus Christ
is Lord*

by WESLEY M. WESTERBERG

Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

—Phil. 2:9-11

ONCE AGAIN—this time through the quadrennial program of American Methodism—the Church speaks to the world in terms of its oldest creed: “Jesus Christ is Lord.” Peter had anticipated the baptismal confession in his sermons on the day of Pentecost and at the house of Cornelius. Paul repeated it three times in the course of his writings, and each time with deliberateness, as though he were reminding the early Christians of its importance.

The confession of Jesus Christ as Lord is the key to the understanding of Christ in the early Christian community. It is appropriate during this Advent season that we consider further the meaning of this confession.

When the first Christians came together to break bread, they were not only keeping the memory of an historic person, they were sharing the presence of one who was still in their midst. The Christian Church had sprung from the knowledge that God had raised Jesus from the dead. Every experience of the Church recorded in the New Testament reflects this fact and this faith. The primitive Christian community was centered around a living and present Lord.

The first Christians had not yet begun to reflect on the theological connotations of the formula. When they said, “Jesus Christ is Lord,” they meant no more than to say that he was the Master of life and the head of the community. As John

Knox has expressed it in *Christ the Lord* (Harper & Bros., \$4.00), “His remembered words and example had unquestionable authority. His will as it made itself known to the community, was final and decisive. Devotion to him was the very life of the church. The community offered its prayers and adoration to him, and knew that in doing so it was offering them through him to God.”

They did not reach this conclusion at the end of a discussion; it was a given fact. Did not Paul himself contend that no one could say that Jesus is Lord except it be given him by the Holy Spirit?

In the light of this tradition in the early Church, it is gratifying that the General Conference declared as the theme for the 1960-64 quadrennium, “Jesus Christ is Lord.” Every Methodist should read the report of the Co-ordinating Council that called for this emphasis. For a moment you think you are reading a message from one of the great councils of Christendom. You sense immediately that theologians have been at work, diagnosing the human situation in the idiom of our day. For once, however, we are not left in the miasma of anxiety and dread and death, where we are led by some existentialists. On the contrary, we have reason to hope, for “God has declared that Jesus Christ is Lord,” Lord of all mankind, Lord of the Church, Lord of heaven and earth; he must rule in education and science, in politics and industry, in our homes and social life.

One feels encouraged by this report. It gives us new confidence in our church. No quotas are mentioned, no funds are to be raised, no members to be received, except as a consequence of our devotion to our Lord. (Forbid that I, a college president, should oppose quotas, or askings, or even allocations!) The report calls us to remember who is the Lord of the Church and what our devotion to him implies in terms of our public and private worship, our theological activity, our

recruitment of ministers, our public morals, our missions, and stewardship.

Perhaps we should have had this quadrennium before the one just ended. If we cannot have it chronologically, however, we can have it logically, for this is the position it took in the early Christian community and explains its power to change the century in which it was born.

What does it mean, then, that the oldest Christian confession of the Church, “Jesus Christ is Lord,” should be chosen as the standard under which Methodism advances in the next quadrennium?

1 For one thing, it could imply renewed theological activity on the part of pastors and laymen. The Episcopal Address calls us to “reclaim our theological heritage” in such a way “that Methodists will come to love God with their minds.” This seems to suggest that Methodists have not always done so, and that we need to reverse a trend. Without question, our church has shared with our culture an anti-intellectualism. Society is paying the penalty for it by trying to restore a lost dignity to the teaching profession. We are paying for it in our churches by trying to satisfy our hunger for affirmations with an appeal to authority without the willingness to struggle until we have achieved some certainty. We have been saying for a generation that doctrine is secondary. Of course it is, but we have not given it even a secondary place. Doctrine was secondary in the early Church. The experience of Jesus as Lord came first, the result of its encounter with an event that was the fulfillment of God’s saving action in history. But it was not long before the church found it necessary to conceptualize the event and preserve its impact on the mind as well as on the heart. This sequence of response in faith followed by creative thought is clearly evident in the epistles of Paul.

This return to the primitive Christian confession could be a point of new beginning for contemporary Methodism. It is about as close as we can come to reaching a common Christological ground in our church. We do not agree on much, doctrinally speaking; we pride ourselves on the principle of “think and let think.” This is usually taken to mean that one should not think long about one’s faith lest it lead to differences of opinion.

Is it unreasonable to hope that we can agree on this: “Jesus Christ is Lord”? As Christians, can we agree on less than this? Where we go from there depends on the questions we raise, the idiom we use, and the seriousness we bring to the search. We may never agree again, but the final outcome may not be as important as the fact that our devotion to the Gospel has engaged us in the difficult task of comprehending it, of making it understandable to others, and of relating it to the life of our time—to the inner city and the outer city, to our students and

Wesley M. Westerberg is the president of Kendall College in Evanston, Ill.

The Church and the Law

F. MURRAY BENSON
Attorney at Law

This is a column of digests of religious court cases and decisions. Because of space limitations facts and decisions are simplified. Please refer to the case record for details.—Ed.

THE CASE: A libel suit was brought against the Second Baptist Church of Los Angeles, Calif., and some members who had prepared charges against the plaintiffs as a basis for expelling them from membership. The charges pictured the plaintiffs as unworthy of the continued respect and fellowship of the church, and as willing to lie to injure the church. The lower court awarded damages.

Decision: The higher court affirmed. It said that ordinarily the common interest of church members in church matters makes communications between them privileged (not liable to legal penalties) on subjects relating to the church. However, the court ruled, the privilege is lost if the publication is motivated by malice or anything other than the desire to protect the church's interest. Here the evidence showed an improper motive.

[*BREWER V. SECOND BAPTIST CHURCH OF LOS ANGELES, CALIF.*, 197 P 2d. 713 (1948)].

THE CASE: The Redevelopment Authority of Pittsburgh and the City Council recommended a certain area containing two churches, for redevelopment as a blighted area. When one of the churches was exempted, however, the parishioners of the other, St. Peter's Roman Catholic Church, brought suit against the Authority and the city, charging discrimination and arbitrary action. They also named as a defendant the bishop, who had agreed to accept a sum in settlement for the church's destruction.

Decision: The suit was dismissed. The court held that the congregation had no standing to sue, since the bishop, according to the canons of the Catholic Church, owned the property in trust for the parish and alone could dispose of it.

[*ST. PETER'S ROMAN CATHOLIC PARISH V. URBAN REDEVELOPMENT AUTHORITY, PA.*, 146 A2d 724 (1958)].

professors, to labor and management, to parents and children.

2 What applies to our attempt to understand this confession theologically applies also to our worship. Devotion to the Christ was the very life of the Church. It was then, and it is now! "Lord," means the one who is worshiped, and it raises the question of the other "lords" we worship, for if it is not the Risen Lord, it is something else, like the size of the budget, the church's status in the Conference, the sound of the preacher's voice, the cult of sentiment or success, the lordship of our adolescent religious experiences from which we have never matured. But if this be the case, it shall soon be made evident, because the Lord of the Church is also the Judge of the Church.

If it is true that devotion to Christ is "the very life of the church," then it follows, as our Episcopal Address points out, that our worship must show forth "the whole meaning of Jesus Christ." For that reason we are asked in this next quadrennium to examine all our forms in the light of the formula, "Jesus Christ is Lord." We are called to participate as pastors and people in the revision of the Book of Worship and the Hymnal, in order that what we do in the House of God may abound in his glory.

There is no question that this could lead to revolution rather than to mere revision. Ask yourself for a moment, what do our hymnody, our sacramental practices, our liturgical actions generally show forth? Would we not have to admit that we use our hymnals more often to provide "togetherness" than to glorify God; that the Sacrament of Baptism is, to all appearances, intended to show forth not the prevenient grace of God, but the pastor's predilection for kissing babies; that the Sacrament of Holy Communion, appears to be a purely symbolic action, in which we try to create a desired effect, rather than a celebration of a divine action and mystery in which we are invited to take part? Is this a caricature, or is this not a true reading from our behavior in church of what we really believe?

Every action in worship is purposive. It is that whether or not we intend it to be. It is therefore not a question of how formalized and premeditated, or how free and spontaneous our services may proceed, but whether we look for the presence of Christ in His church and act and pray and read and listen as if our Lord is really here. Centuries ago, Moses asked his fellow worshipers to answer this question about the Passover: "What mean ye by this service?" Today, as then, wholehearted participation in worship depends to a great degree on understanding the nature of what we do in worship.

The new suggested order for Holy Communion should in itself provide occasion for discussion and debate. The use of it in some places has already created quite a flurry, because in the return to the

earlier reading of the *Prayer of Humble Access* we are enjoined to pray that by eating the flesh and drinking the blood of Christ "our sinful bodies and souls may be made clean by his death, and washed through his most precious blood." This is immediately offensive to some and, therefore, it may be all the more necessary that we use the new order and grapple with its language, lest we miss the fullness of the meaning of Christ.

This concern of our church for the forms of worship could issue in a number of things. It could bring about the creation of entirely new forms of worship clothed in fresh language for the contemporary scene. It could involve us in more frequent Communion, for I would assume that when Jesus said, "This do, as oft as ye do it . . ." he meant "often" and not "infrequently," or quarterly. It could mean that the people receive more opportunity to participate in worship and that they be allowed the privilege to say, "Amen," at the close of a prayer, instead of having the word snatched out of their mouths by a paid quartet. It could mean (God grant that it will) that in everything there be agreement between what we preach about God and the way we act in his presence.

3 The confession of Jesus Christ as Lord also implies something personal and demanding. To say "Jesus Christ is Lord" is to obey him. You can keep it a formula or a phrase, but then it is a lie. "Lord" means "someone to be obeyed." Emil Brunner in *Our Faith* (SCM Press Ltd., \$2.50) reminds us that "Faith is obedience, and the Christian life is, so to speak, military service . . . but quite different from the army, too! The command is the will of Him who allowed Himself to be killed on a cross, that we might learn the meaning of obedience, of sacrifice in service to one's neighbor."

In this quadrennium our church calls us to learn obedience through spiritual discipline and holy habits. Just as travelers in the middle ages found little shrines along the road where they could rest and pray and gather strength for their journey, so in our age of swift movement every Christian must set up his own shrines along the roadway of daily habits. The Bible, the hymnal, the Book of Worship or some other book of devotion, a prayer cell, a church open at all times where people can pray—these and other means of grace must be found and used if God is to make us a holy people.

In this quadrennium, our church also calls us to learn sacrifice in service to our Lord through evangelistic outreach, through social action, through missionary concern, and through all the ways which the quadrennial program will suggest.

When we worship God in Christ and the Holy Spirit moves us to confess with body, soul, and mind that Christ is Lord and the Master of life, nothing remains but to bring the whole world to his feet.

*At a time of increased interest
in the laity, there is still
a need to clarify our*

DEFINITION OF THE MINISTRY

By Harry W. Campbell

NECESSITY, they say, is the patron saint of change. Surely the pressure of necessity has led Methodism to a confusing change in its definition of the ministry. That necessity continues unabated in the form of a growing church, a proliferation of the administrative agencies necessary to sustain the life of a great denomination, and a shortage of manpower for both parish and administrative ministries. Out of sheer frustration we continue to adjust, alter, change, and tinker with the machinery of our ministry.

The extent of the change becomes apparent when we look back to our beginnings. Methodism began with the firm conviction that its ministers were overseers of the church, with the essential duty of teaching, preaching the Word, living by holy disciplines, and administering with consecrated hands the Sacramental means of grace whereby men were led to a knowledge of God.

John Wesley's *Letter to a Clergyman* (dated May 4, 1748) clearly reveals his understanding of the ministerial calling: "Seeing life and health are things of so great importance, it is, without question, highly expedient that Physicians should have all possible advantages of learning and education."

In 1756, in his *Address to the Clergy*, he used the phrase in speaking of the ministry: "Overseers over the Church of God." And in the 19th Article of Religion there is plain distinction between the ordained ministry and the laity on the administration of Holy Communion.

From the beginning of the Christian church growth took place within the local group, and under the direction of consecrated spiritual leaders. The rites of ordination finally came to be universally accepted because there was general recognition that the minister was the spiritual custodian of the souls of his parish. The small battles he fought for God were on home ground, but the Kingdom grew because the small skirmishes were part

of the whole effort of the Church. And because the Sacraments were in the hands of the one man who represented the whole Church within the parish, the congregation was never able to think of itself as isolated and apart.

When Holy Communion was brought to the people by the ordained minister the people were subtly reminded of their tie to the larger Church. And when their minister walked among them as neighbor, his presence was a reminder of the whole Church's concern for their salvation.

This is the way it was. But a change has come. In an effort to fill the pulpits of local congregations, the practice of licensing laymen as preachers and settling unordained seminary students within the parish has grown and continues to grow. It has been a change of expediency—nothing else. The consequences need to be examined.

First of all, there is already a noticeable weakening of Methodism's theological skeleton. Sound theology is necessary to a church, for without it the local congregation may readily degenerate into a mere social institution or an agency for thoroughly secularized fellowship and good works within the community.

On a broader field, the denomination with a watered-down theology tends to become an agency for social welfare without a zeal for heaven and, in time, a structure of many parts each intent upon justifying its own budget and its existence.

Methodism has not become these things, but the seeds are already sown. Somewhat scornful charges have been leveled against us at ecumenical conferences—charges aimed at our theological weakness and our secular busyness. The allegations are mostly unfair, but so long as there is any tendency to look upon Methodism as a denomination of lovable, but untutored and bungling laborers in the vineyard, it is our task to be at work strengthening our stature as a church.

Theological fuzziness may be fostered at two levels: at the top of the church by policies of expediency, and at the parish

level by lack of adequate pastoral instruction to the people. If, at the top, there is a tendency to employ the untrained and the half-trained as parish ministers, then there will surely be a lack of sound religious education within the parish church. For the best good of Methodism, we must insist with Wesley, that since ministers are physicians of the soul, they need thorough training.

A knotty practical question cannot be evaded. By a confused labyrinth of legislation, Methodism has come to confer upon its "licensed" preachers all the dignity heretofore reserved for the ordained, save for a small measure of authority in the secular affairs of the church. We have come to a strange theological schizophrenia in which we speak of ministerial orders as constituting a very special holy calling, and at the same time we put into the hands of the unordained all the privileges of the holder of orders.

Through the bishop, we say to the ordained: "Take thou authority as an elder in the church to preach the Word of God, and to administer the Holy Sacraments in the congregation." And by a sterile procedure of licensing we grant to the untrained layman and the deacon on probation precisely those same authorities. There is room to ask whether, by so doing, we may have contributed something to an unattractive ministry, an ordination not worth working for, a stature both hollow and empty. Perhaps it is time to inquire whether one step, at least, in encouraging young men to heed the call to the ministry is to give the rite of full ordination back to its old dignity.

Such a return to ordination as the seal of our ministry, of course, would remove the Sacraments from the ministry of the lay preacher and the deacon. Since the Sacraments are, to the local congregation, a strong tie to the whole church, it would be altogether a good thing for them to be brought by the district superintendent to those parishes that do not have a settled ordained elder. Let us return to the superintendency its function of spiritual oversight, even if it means cutting away some of the administrative detail with which we have burdened that office.

It seems confused, indeed, that we require full ordination of the man who presides as chairman over the Quarterly Conferences of the parish, usually a thoroughly temporal business, but not of the man who, in the name of the whole church, brings to the parish the means of grace.

Then, there is another practical consideration. At a time when Methodists are talking about union with other churches we need to strengthen our ministry and reinforce the dignity of our elder's orders. To continue our trend toward a lay ministry is to destroy all

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hope of closer union with any other church having a more exalted definition of the ministry than our own. Union or not, ecumenical co-operation depends upon mutual respect, and we have already seen that there is a tendency to "mark down" The Methodist Church's ministry and theology.

Change prompted by expediency is nearly always a step toward weakness. Methodism needs to remember that the Church's fundamental business in this world is the saving of souls for the next, and that this is a work for thoroughly trained physicians of the soul who, by ordination, have the whole weight of

the Christian Church's long history behind them.

Restore to our church the distinction between clerical and lay ministries and young men who are called of God to preach will find the challenge which makes that high calling worth their best efforts.

The master role is that of "minister," but this survey of 1,111 ministers points to 14 ways

By SAMUEL W. BLIZZARD

The Clergyman Views Himself

THERE IS much current confusion about the parish minister's role. And many factors contribute to this ambiguity; one is a need to understand his intrapersonal life.

Actually, the minister plays many roles. A master role—that of clergyman—sets him apart from those in other occupations. It not only identifies him, but also identifies his occupation as distinct from the non-occupational roles which are subservient to his master role. As family man and as citizen he is expected to remember always that he is a minister.

Ministers differ in their orientation to this master role. This is one of the major findings in a nation-wide survey among 1,111 clergymen who represent the college and theologically trained Protestant parish ministry. *The integrative role is the orientation a minister has to his master role.* It is the goal toward which he works in his relations with parishioners, church associations, community groups, and the public. It is what he, as a Christian minister, seeks to accomplish with people.

This integrative role is primarily an intrapersonal rather than an interpersonal matter. It involves relations within a person, rather than between persons. Hence the minister may, or may not, be conscious of the way in which it gives direction to his ministerial behavior.

The integrative role differs from the practitioner roles (preacher, priest, teacher, pastor, organizer, and administrator) which involve interpersonal relations and are performed as a means to an end. Ministers may preach for different purposes. The intent of one may be to evangelize; another may preach to educate; still another to help solve community problems.

Clergymen may be identified by the differing ways in which the goal orientation of their role behavior is structured.

A report of this survey appears in greater length in an article published in Religious Education for July-August, 1958.

In this research 14 integrative roles were identified for an analysis. For brevity, only a minister's dominant integrative role is identified. No attempt is made to relate the integrative roles to such factors as denomination, size of church, regional location, community type, or social characteristics of the clergyman.

The general practitioner has no identifiable dominant integrative role. Five of the roles represent a traditional orientation to the minister: believer-saint, scholar, evangelist, liturgist, and father-shepherd. Eight are of a more contemporary orientation: the interpersonal relations specialist, the parish promoter, the community problem-solver, the educator, the specialist in a sub-culture, the representative-of-the-church-at-large, the "lay" minister, and the church politician.

The general practitioner has goals that are relative. He does many things for different reasons; in effect, he holds several integrative roles with about the same intensity. He makes a conscious effort to include the many aspects of the minister's work in some workable scheme. About one minister in 14 is a general practitioner.

The believer-saint integrative role has been normative and traditional for the clergyman. He is a spiritual person, an example for others to follow. He conceives of himself primarily as a "man of faith" who humbly seeks God's will. Referring to himself he may feel: "The minister cannot go with anyone else beyond his own spiritual experience." The believer-saint was a dominant integrative role orientation for one in 14 informants.

Traditionally the ministry has been one of the learned professions. The clergyman's office is called a study. His scholarly life is characterized by a patient examination of the Scriptures, a perspective on church history, and full knowledge of the doctrine of the Church and its interpretation. The minister is expected to have a technical understanding of religion. A minister who is a scholar has referred to himself as fol-

lows: "The minister has been set aside by his people to have time to study and contemplate in order to better interpret God's will to those of his members and constituents who have not had theological opportunity for intensive study." Very few (one in 75) of the informants had scholar as a primary integrative role.

The evangelist is dedicated to a "call" to proclaim the Word. He feels compelled to preach the Word and to save souls. This type of minister feels that "the only program (his) church has is the salvation of souls." Or he may say: "In my ministry I am concerned about the problem of conversion, how to present the church to the people in it and to others seeking admission." One twelfth of the clergy studied in this research have evangelist as a primary integrative role.

The liturgical integrative role focuses on the ritual which the minister feels is essential for the Church to exist and which he sees as a blending of belief and action. Identification with this role as integrative may include an appreciation for the beauty of worship. A clergy expression of the liturgist view is this: "celebrating Holy Eucharist is a parish priest's greatest privilege, and when I am offering the Holy Communion and I am praying the prayer of the Church, then I am supremely happy." Less than 1 per cent of the ministers surveyed are liturgists from the point of view of a primary integrative role.

One fifth of the clergy studied in this project have as a primary integrative role the father-shepherd pattern. The minister is a strong figure, a man of unshakable faith; in his presence God is near to man. The minister is like a comforting father to his children; he understands and protects them. The specifics in church work do not have to be accounted for by the father-shepherd. He performs an adequate service to his church in his own mind, and in the mind of his parishioners, if he is himself

and is near when his people need him.

A minister oriented to this integrative role described the minister's work in this manner: "He can break the bread of life for men and feed them. . . . He can stand by a family facing disgrace and know what it means to be God's man for them. He can sometimes say a quiet word to the sick and feel the very current of God's power flowing through him. He can sit with anxious parents waiting the outcome of an operation on a child, and find them gaining calm because he is there."

The minister who integrates his roles as an **interpersonal relations specialist** thinks that to "love people" truly, as every minister should, he must understand them. In counseling members of his congregation and others the minister gets close to their souls.

The source of his understanding is his identification with lay psychiatrists. He believes so much in the effectiveness of this role that he may have undergone therapy himself. A clergy statement that identifies this integrative role is: "I feel the need personally to understand human personality (my own and others) better to relate the various functions of a church to this understanding in a creative way." This interpersonal relations specialist approach is taken by one sixth of the informants.

The **parish promoter** is a primary integrative role for one minister in seven. The successful business man who organizes his personnel and promotes his program is the role model of this type of minister. A statement from a parish promoter is: "There are . . . some cliques in this church that have been prevented from dominating the entire life of the church. A pastor of a church of this nature needs to be adroit at knowing when to give ground, but if he gives too much ground he will be on the run. How on earth do you develop leaders and still keep them in their place?"

The **community problem solver**, an integrative role held by more than one tenth, conceives his interest and skill as an organizer extending out to community, national, and international issues. He may identify himself closely with the interest of labor, business, or political groups and causes. The community problem-solver may admire a person who has "strong Christian convictions on social issues which he is not afraid to express." A minister with this integrative role reported: "The crying need is that the church be more than a social club of middle-class, successful people. It must find some way to strike harder at social problems (crime, alcoholism, delinquency, war, secularism, immorality, neuroticism)."

The **educator** integrative role is the primary goal orientation of one in 25. The role of educator is seen as the most



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valid expression of the ministry by those in this pattern. Religious education is viewed as the major program of the church. Within this area there are plans to be made, leaders to be recruited and trained, and groups to be supervised. The educator must understand the basic philosophy of education, know the needs and abilities of children and young people, and possess certain special skills associated with an educational program.

The basic goal of religious education is that faith be communicated appropriately and comprehensively at every age level. To implement this goal a full program involving all resources of the church is in order. A ministerial statement gives further meaning to the educator integrative role: "We must instruct all persons—individually, at group meetings, at services, counseling, and so on. We must teach through sermons, through special confirmation classes, reaching non-church people through personnel and contact."

The **sub-cultural specialist** is a primary integrative role for one in 50. This minister sees his work from the perspective of the specific group that he chooses for his ministry. It may be the rural ministry or the inner city, or the suburbs. Or he may consider himself a specialist to laboring people or to an ethnic group. A few clergy statements illustrate this type: "I chose the rural ministry deliberately." "I work five days a week in a factory. I do my pastoral work, studying, and so on, evenings and Saturday. I accept from my church the difference between my factory earnings and the cash salary in my call. This way I am closely identified with the factory workers who are the core of my parish."

The **"lay" minister** approach is a reaction to the uniqueness of the minister. It may involve an implicit anticlericalism. There is a conscious effort to identify with the laymen. The minister is afraid of being a "stuffed shirt";

he wants to "be just like everyone else." He avoids clerical garb and may dress like the lay persons in his parish, even when officiating at church functions. He sees himself as practicing the doctrine of the priesthood of all believers. The minister is just like other believers except that he devotes more time to the church and may have more training. About one in 25 is oriented to this integrative role.

The **representative of the church at large** is an integrative role for one informant in 50. This minister is a warm-hearted, Christlike Rotarian. In his attempt to be a servant of the whole community he wants to be the "friend of man" in the Edgar Guest tradition. When describing his ministry he may report: "I make a particular point of calling most on the outcast and poor in the community, for it is here that the greatest needs, emotional, physical, psychological, and spiritual seem to exist, and once you get to know these people, they seem to be the ones who will most readily come to you and ask for help."

The **church politician** is an integrative role for only one in a hundred. This minister is an organization man. He feels that his purposes are best forwarded by conformity to the system. He will stress co-operative work or connectional work. His professional creed is: "Take care of the system and the system will take care of you." It does not depend on knowledge, skill, or understanding on the part of the minister, but simply upon his ability to obey orders and glory in following them.

This analysis suggests that four integrative roles are primary for almost two thirds of the parish ministers studied. They are oriented to the world of people rather than the world of ideas: the father-shepherd, the interpersonal relations specialist, the parish promoter, and the community problem solver. Essentially they involve the minister in interpersonal, intra-group, and inter-group relations. Two role patterns are primarily ideologically oriented, and are integrative for more than one sixth of the informants: the believer-saint and the evangelist.

The remaining eight are integrative roles for one fifth of the ministers researched. Aside from the general practitioner, no one of the residual is a primary integrative role for more than one in 25.

The integrative role analysis explores one possible way in which the parish minister may overcome some of the ambiguity associated with the ministry in contemporary society. It explores one avenue by which the intrapersonal aspects of it may be systematized and role conflicts resolved. It suggests that ministers may achieve greater clarity about the ministry by greater self-understanding.

The Drama at St. Catherine's

By VICTOR PAUL FURNISH

*In the dark and dusty halls
of the monastery at Mount Sinai
an ardent Bible scholar uncovered an
important biblical manuscript
dated: Fourth Century!*



Photo courtesy of American Bible Society

*Constantin von Tischendorf: His goal was
to determine the authenticity of the
Gospels; his discoveries were phenomenal.*

THE SUN was rising behind illustrious Mount Sinai, and the morning air was chill. At St. Catherine's Monastery a small company of men made ready to depart across the long, arduous sands to Cairo—on a race against time. A black-cowled monk hoisted above the monastery walls the double-eagle flag of the Russian emperor, and the hillside rang with the echoes of a parting salute. It was February 7, 1859.

The 19th century's most remarkable Bible scholar, Lobegott Friedrich Constantin von Tischendorf, headed the company with its monastic escort. Purpose of the breathless departure: to intercept St. Catherine's Monastery Prior, in Cairo en route to Constantinople, and obtain his permission to remove from the Monastery a priceless, newly discovered manuscript for study and publication. Here was the climax of the scholar's lifetime search for original biblical manuscripts.

Tischendorf's indefatigable interest in the ancient manuscripts of the Bible began when, as a student of theology at

Leipzig, the first edition of D. F. Strauss's explosive volume, *Life of Jesus*, appeared in 1835. This attack on Christian orthodoxy, especially on the traditional interpretation of the four Gospels, set European Christianity rocking on its heels.

There was great enthusiasm for Strauss among the impressionable young university students, ever anxious for new causes. They found Strauss's arguments persuasive: The Gospels were written long after Jesus' life and ministry; the Gospel fabric is woven of legends and myths impossible for sophisticated minds to accept as authentic history.

Tischendorf's response to this thinking was immediate and vigorous. The only answer, he was convinced, lay in certifying the antiquity and accuracy of the New Testament texts. He was aware that the Greek manuscripts of the New Testament were imperfect. The original New Testament writings, as Tischendorf himself put it, "had been copied, re-copied, and multiplied during 15 centuries, and in many passages had undergone such serious modifications of meaning as to leave us in painful uncertainty as to what the Apostles actually had written."

Therefore, with the conclusion of his theological work, Tischendorf devoted himself to the textual study of the New Testament. His goal was to "reconstruct, if possible, the exact text as it came from the pen of the sacred writers." This necessitated, first of all, the publication of the best and oldest manuscripts available in European libraries "to ensure their safe keeping by men of learning, should the originals themselves ever happen to perish."

In the early centuries costly parchments often were used, erased, and used again. Scholars were faced with the problem of deciphering the dim outlines of the original text beneath the second text. In the library at Paris lay an important biblical manuscript of the fifth century which had been erased and written over in the 12th century. Several distinguished scholars had attempted unsuccessfully to decipher the original, and in 1840 Tischendorf journeyed to Paris from Germany to try his hand at the task. After two years of painstaking work, and with the aid of a special chemical, he was successful. Not only did he accomplish the apparently impossible feat of deciphering the erased biblical text, but he was able also to show where, in the seventh and

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ninth centuries, the text had been altered.

During his years in Paris (1840 to 1843) the scholar Tischendorf made brief visits to libraries in Holland, England, and Italy. But most of all he longed to explore the libraries of the ancient monasteries of the Near East, hoping to find there, as he later wrote, "some precious manuscripts slumbering for ages in dust and darkness." His ambition was realized when in April, 1844, he began a tour of Egypt and Palestine, gathering long-forgotten biblical manuscripts written in more than a half dozen different tongues.

Most significant was his visit to St. Catherine's Monastery at Mount Sinai, leading as it did to subsequent visits and finally to the discovery of the Greek *Codex Sinaiticus*, written in the fourth century A.D.

Some 18 monks lived at the Monastery, devoting themselves to worship, study, and the humble labor of shop and garden. From the sixth century A.D. the stout walls of this Convent of the Eastern Orthodox Church had en-

closed a complex maze of chapels (Tischendorf counted 22), cubicles, and cloisters. These walls gave the appearance of a great fortress and admittance could be gained only through a small opening.

Through this tiny gate Tischendorf entered into one of the most gripping dramas of the times. His first inspection of St. Catherine's dusty, cluttered library yielded meager results. Browsing later, he observed a bin of waste paper from which old parchments protruded. The librarian laughed at his curiosity, and testified that two baskets of similarly "worthless papers" already had been burned. From this bin Tischendorf recovered some leaves belonging to the Old Testament section of a valuable manuscript of the Greek Bible, later dated in the fourth century!

Further investigation uncovered a total of 129 parchment leaves from the same manuscript. The monks, now suspicious because of their visitor's obvious elation, allowed him to have only 43 of the pages for study and publication.

Moreover, Tischendorf was short of his real goal; his diligent search yielded no trace of the New Testament portion of this old Bible. Were these among the pages burned? Were they lost, or intentionally hidden?

Tischendorf was not to receive the answers to these questions for more than a decade, during which he kept the place of his initial discovery a secret.

Nearly ten years later when he made his second visit to the Monastery at Mount Sinai in January, 1853, not even the Codex leaves he had previously seen could be located. The only trace of the old manuscript was a small scrap which contained some verses from Genesis, and was being used as a bookmark!

It was on a third expedition to St. Catherine's six years later that Tischendorf at last found the manuscript which he called "the pearl of all my researches." He came upon it quite by accident just three days before his planned departure. He had taken a walk with one of the monks, and was invited into the monk's cell for refreshment afterward. They dis-

St. Catherine's Monastery at the foot of Mount Sinai as it looks today. Here Tischendorf rescued the pages of an early manuscript from destruction.



cussed biblical translations and the monk remarked that he, too, had read a Greek translation of the Old Testament. And from a corner of his monkish cubicle he fetched a bulky volume wrapped in a red cloth and laid it carefully before his guest.

There, in the deepening shadows of the tiny room, Tischendorf beheld not only the 86 parchment leaves he had left behind 15 years before, but other sections of the Old Testament, two Christian writings not included in our modern Bibles, and—to his great delight—the entire text of the Greek New Testament! Attempting this time to conceal his wild excitement, Tischendorf asked permission to examine the manuscript in his own room. There he was able to assess the significance of his treasure: "A document whose age and importance exceeded that of all the manuscripts which I had examined during 20 years' study of the subject." Tischendorf, in his profound joy, fell to his knees and thanked God.

Through the night he perused the 346 pages, copying out one of the non-biblical writings in its entirety. His wash water was frozen; his fingers stiffened and cramped, but his joy, as well as the fear that this might be his last chance to examine the priceless manuscript, kept him at his task.

In the morning when he requested permission to take the manuscript with him for further study and for publication, he was informed that only the Monastery's Prior could grant such a request. And the Prior had departed two days earlier for Constantinople.

Tischendorf won the race across the desert and the "priceless pearl" of St.

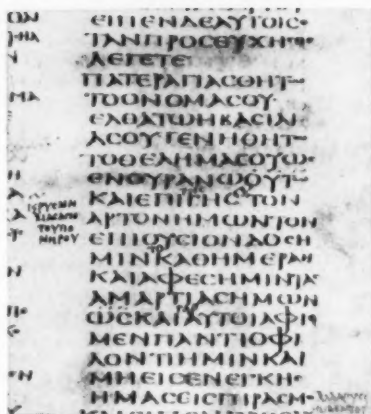


Photo courtesy of American Bible Society

The Lord's Prayer as it appears in the Codex Sinaiticus, now displayed in the British Museum.

Catherine's was removed from its ancient setting for more careful examination. At length the manuscript, designated *Codex Sinaiticus*, was deposited in the Imperial library at St. Petersburg, for Tischendorf's third Sinai expedition had been sponsored by Alexander II of Russia. In 1933 the Codex was purchased by the British Museum where it is now on display.

The world of Biblical scholarship has changed much since Tischendorf's great discovery, and in large part because of his pioneering work in the field of textual studies. His Greek New Testament of 1872 remains a standard tool for scholars. His services in the publication of texts have been said by authorities to be "inestimable and to have done more

than anything else to establish textual criticism on a sound basis."

Tischendorf, born in Saxony, January 18, 1815, the son of a Lengenfeld physician, died in Leipzig on December 7, 1874, just as he was planning a fourth exploratory visit to the monasteries of the Near East.

Besides his wife, five daughters, and three sons, he left the scholarly contribution of a lifetime devoted to the glory of God.

In the final days of his illness, writing with an untrained left hand, due to a stroke which disabled his right side, Constantin von Tischendorf wrote this message for his family:

God has presented me with a happy life, richly adorned by His blessing. It has been one of toil and labor, but in truth, to me it was precious. God also laid His blessing upon that which I leave behind to posterity: it is His work. My hand has served Him alone according to my best knowledge and conscience, if also in weakness. In scholarship I have pursued no other goal than the truth. To it I have bowed the knee unconditionally. I have never compromised my convictions in order to gain approval from the left hand or the right. To the true God, whose grace to me has been so great, I commend my family with my whole heart. May my true, deeply beloved wife long hold fast to her genuinely evangelical faith. And my good, dearly beloved children I beseech from the bottom of my heart: Carry on the work of your life diligently and honestly; seek your true salvation only in a firm faith in the Saviour! Place your trust ever and always in the Lord! Serve the Lord at all times in holy joy, sincerely and truly!

Photo by John C. Trever from *The Interpreter's Bible* © Abingdon Press



The Codex Sinaiticus includes the entire New Testament, two fifths of the Old, and two non-canonical works.

SERMON STARTERS For Epiphany

EPIPHANY is the season for missionary emphasis in the church. This gives it special importance in our day when the world-wide thrust of Christianity is the dominant concern of Christians everywhere.

The word "Epiphany" means "manifestation." Originally it commemorated the Baptism of Jesus and was referred to as the "Feast of the Baptism of Christ." Later it was associated with the Nativity, and it is still sometimes called "Old Christmas." It is especially related to the visit of the Magi, and its emphasis is Christ's manifestation to the whole world as symbolized by the Wise Men from the East.

Often we are content to preach a single sermon on missions and let it go at that. We assume that this fulfills our duty to the missionary emphasis of the Church. However, the Epiphany season provides a natural time to do a whole series on this subject.

There are many books that would be helpful in the preparation of a series of this kind. One of the best is *The Christian Mission Today*, edited by The Joint Section of Education and Cultivation of the Board of Missions of The Methodist Church, and published by Abingdon (\$3; paper, \$2.25.)

The following Sermon Starters are designed to cover some of the major questions facing the world Church today.

Where is He? Jan. 8. Scripture: Matthew 2:1-12. Suggested hymns 102, 90, 111, *The Methodist Hymnal*.

The Wise Men came asking, "Where is He?" They were looking for the Christ, the Messiah, the Son of God. In him they expected to find the fulfillment of their dreams.

Today all mankind is asking the question the Wise Men raised: "Where is he?" They do not know it is Christ they seek. But they seek a deliverer, a savior. They seek one who can lift them out of their poverty, oppression, ignorance, disease, fear.

With no star to guide them, they seek their redeemer in all the wrong places. They seek him in Western Culture. If only they could gain the technical effi-

ciency and high standard of living of the West, they reason, they would reach their goal. On looking more closely they perceive that wealth is a hollow reward, and they do not really want to be like the American whom they envy. Again they seek the Christ in vigorous nationalism. But freedom brings responsibility that is often painful, and the assertion of national autonomy only accentuates their dependence upon someone or something beyond their borders. They seek him in Communism, in materialism, in other religions, but he is not there.

The star leads to a manger. Nowhere else is there fulfillment. Christ alone is the goal of all men's striving. David Livingstone expressed it well toward the close of his life: "He is the greatest Master I have ever known. If there is anyone greater I do not know him. Jesus Christ is the only Master supremely worth serving. He is the only ideal that never loses its inspiration. He is the only friend whose friendship meets every demand. He is the only Saviour who can save us to the uttermost. We go forth in his name, in his power, and in his Spirit, to serve him."

All the world is asking "Where is he?" It is the responsibility of the Christian Church to point the way.

The Changing Church. Jan. 15. Scripture: Luke 2:41-52. Suggested hymns: 266, 178, 267, *The Methodist Hymnal*.

THE CENTRAL concept in our Scripture today is change—growth. We can assume that a youngster in the temple confounding his elders with his questions and his answers was something fresh and new added to an old institution. Jesus himself was not static. He grew!

Yet many people associate their religion with that which is so stable it cannot change. It is something "to hold onto" they say, an anchor in a storm. We love to affirm *Jesus Christ the same yesterday, today, and forever*, and to sing, "O Thou who changest not, abide with me."

There is indeed something permanent about God. He is utterly dependable. It is safe to assume he does not change—at

least not the way we normally think of change. But in this world change is a necessary accompaniment of life. To remain static is to be dead. It follows, therefore, that if the church is to remain alive, it must change.

This truth has not always been recognized. There has been a strong resistance to change within the church. Established churches are often completely ineffective in adjusting to a changing neighborhood, and many churches, behind the times, have lost touch with all but the dullest of their youth. Not infrequently the church becomes a refuge for brittle, set personalities that cannot adjust to a changing society. It is a place they gather to sing the old songs, hear the old platitudes, and meet the old friends.

But in our day the church is changing. It is changing because a "child" has entered the temple to ask disturbing questions and to confound us with his wisdom. The child is the so-called "younger churches" that have grown up on the "mission field" to expose our inadequacies and shock us out of our slumber.

Because of them we are moving toward denominational unity. The foundations of the modern ecumenical movement may be found on the mission field. The younger churches simply will not accept the rigid denominational stratification that has become the pattern of the West. As a result mission boards have been compelled to co-operate and united churches have been established.

Another change the younger churches have brought to us is an adjustment in our thinking about who sends missionaries and who receives them.

A new attitude toward other religions is another outgrowth of our mission endeavor. No longer is it adequate to say that other religions are decadent and dwindling, or that they are all wrong and Christianity is all right.

Similarly, there is a growing understanding of our mission to power groups in society—our mission to government and politics, to labor, to business, and the like.

A Luxury We Can't Afford. Jan. 22. Scripture: Romans 12:3-16. Suggested hymns: 279, 379, 381, *The Methodist Hymnal*.

IN INDIA, the sectarian divisions of Christianity were described recently as "a luxury which minority churches (in Asia and Africa) cannot afford." As was pointed out in the above paragraphs, this is a conviction which the younger churches are impressing upon their parent bodies. The missionary movement is leading us in the direction of church unity.

Our Scripture for today reminds us that we have different gifts and must be assigned to different responsibilities, but we are one body. No matter how effectively we fulfill our given task we are

basically ineffective if we are unrelated to the whole "body of Christ." Christianity is destined to be an international force and fellowship. Unity is essential to the fulfillment of this destiny. The Book of Revelation pictures the nations converging from the four quarters of the compass. And Paul in his letter to the Colossians suggests a church in which there is no designation of Jew or Greek or barbarian or slave or free man, but where all are one in Christ.

The disunity which has characterized the church in recent years has done great damage. Once, for example, in India a group of 100,000 Hindus voted to become Christian. But there were 37 denominations at work in their area, so they gave up their plan through inability to agree on which denomination to be identified with.

Fortunately, more and more, the denominations are working together. Six different denominations are co-operating in a united mission to Nepal. Theological training is being done more and more in interdenominational schools.

It is also interesting to observe that World Christianity is not only bringing the denominations but also the nations together in a common endeavor. Not long ago a Japanese minister visited my church. He was being sent by the church in Japan as a missionary to Bolivia where he would serve immigrants from Okinawa. He receives his support from the church in Switzerland, and works with missionaries from the United States. The Methodist mission in Sarawak, North Borneo, includes doctors and nurses, teachers and agriculturists, preachers and Bible women, from at least eight countries and four major ethnic groups: black, brown, yellow, and white.

Clearly ecumenicity is the great movement of Christendom in this hour. J. Robert Nelson puts it strongly: "The foremost achievement of Protestant Christianity during the 19th century was the missionary outreach of the churches to all parts of the world. The primary concern of the same churches in the 20th century is the advancement of the ecumenical movement."

Christianity and Color. Jan. 29. Scripture: Acts 17:22-28. Suggested hymns: 507, 508, 465, *The Methodist Hymnal*.

WHILE THE Bible contains conflicting testimony about race, as it does on most other issues, the spirit of Christianity seems quite clear in its application to the race question: We are children of one Father, and thereby members of the same family. God made from one every nation of men to live on all the face of the earth. . . .

Traditionally the missionary movement of the church has progressed from the white races to the colored races. Most missionaries of the last 100 years have gone from such countries as The United

Special Days

The traditional color used throughout the season of Epiphany is white. Green is used after the first Sunday, and white for the Transfiguration.

Jan. 6—Epiphany
Jan. 15-21—Church and Economic Life Week
Jan. 26—Conversion of St. Paul
Feb. 12—Transfiguration
Feb. 12—Race Relations Sunday

States, England, Germany, and Sweden, to such countries as Africa, China, Japan, India, and the islands of the South Pacific. This fact has contributed to the widely held notion of the white man's superiority. It has encouraged paternalism.

But everywhere today the situation is changing. More and more the native Christians in lands of the colored races are saying to the white missionaries, "You may work with us, but not over us. You may give us your assistance but not your domination." They are choosing superintendents and bishops from among their own people. And may it be said, to the everlasting credit of the missionaries who have worked among them, that this movement is the direct result of the leadership the missionaries have given. Often it is the white missionary whose voice is first and strongest to urge the policy of putting the mission in the hands of native leadership.

But the church today is in an anomalous position. While it has awakened the conscience of the world to the rights of the colored races, and has encouraged non-whites to rise to their own full stature, it has been slow to wipe race distinctions out of its own life. It is strange to relate that the secular world, inspired by Christian idealism, has outstripped the church in the development of racial equality. Thus we have the state of Hawaii developing a genuinely interracial culture, the Supreme Court demanding school integration, the major political parties insisting on strong civil rights planks in their political platforms, and the various states passing fair employment legislation, while most churches remain as segregated as ever. The church must come to terms with this fact. If it does not do so soon it may be crowded off the stage and condemned as irrelevant.

The race question can no longer be dismissed as a matter of each man's private opinion. World-shaking events hinge on it. God is drawing all his children together and the Christian church dare not be found working against God.

Gospel and Grain. Feb. 5. Scripture: Matthew 25:31-45. Suggested hymns: 503, 488, 479, *The Methodist Hymnal*.

CREIGHTON LACY reports that "Some years ago missionaries distribut-

ing relief supplies in Manchuria included some tracts along with the food. So successful did the experiment appear to be that they decided to set up a separate tent for preaching and dispensing Gospel portions. But no one came. When the missionaries inquired the reason, they were told quite frankly: 'We want to hear the Gospel from those who give us grain.'" It is the history of Christian missions that "Gospel and grain" have gone together. Spiritual guidance and material assistance have gone hand in hand.

If we fail to minister to the real needs of the people we are quickly reminded of our oversight. Latin American students are quoted as saying, "You Protestants seem to be concerned only about getting people to stop smoking, drinking, and dancing; when the Communists speak to us, they talk about feeding the starving, teaching the illiterate, and putting an end to exploitation and injustice."

Gospel and grain go together; neither is complete without the other. People left to starve care little for the religion you preach, and people left illiterate cannot progress far in their understanding of the Christian faith. But on the other hand, there is little gained if people are helped to become physically strong and mentally able if they are left groping for some meaning and purpose in their lives. Once, when Christians in Asia were devoting their time at a conference to audio-visual mass communications, an old "China hand" warned them that there was great danger in sharpening their techniques if they were uncertain about their message. He warned that the Communists, with their message more carefully thought through, could easily step in and take their audience away from them. As Gerald Harvey puts it, "In many parts of the world, the Christian mission has taught people to read, but through lack of foresight, or lack of funds, we have let the Communists supply the reading matter." He points out further that travelers in Asia are often struck by the contrast between the limited amounts of Christian literature, "displayed, if at all, in almost inaccessible shops and out-of-the-way places" and the "attractive, orderly, and well-stocked book-mobiles of the Communists." The Communists are spending five billion dollars a year for literature to be spread throughout the earth. In contrast, Americans are spending 130 million dollars a year for total support of all their missionary enterprises.

Go Preach. Feb. 12. Scripture: Matthew 28:16-20. Suggested hymns: 482, 512, 477, *The Methodist Hymnal*.

GO THEREFORE and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. . . . The commission comes to all of us. Every Christian car-

ries a share of the responsibility to preach the Gospel to all the world.

Just before his death in 1959, Bishop Ralph A. Ward ordained three young Chinese ministers. They came to his bedside for the ordination service. "Go preach! Go preach!" he commanded, his hand resting upon their heads. A few minutes later he fell into a coma, and never regained consciousness. His last words were a reaffirmation of the Master's command to all of us: "Go preach!"

One of the hymns that was popular in the days of the church's most fervent missionary vigor was, "O Zion, haste." The final stanza contains these words:

*Give of thy sons
to bear the message glorious;
Give of thy wealth
to speed them on their way;
Pour out thy soul
for them in prayer victorious;
O Zion, haste
to bring the brighter day.*

The spirit expressed in this hymn must be recaptured by the church. Not enough of our young people are inspired to become missionaries of Jesus Christ, and one important reason is that they get no encouragement from home. Even if they catch the vision and feel the call through attendance at a youth camp or institute or by contact with a great minister or missionary, their enthusiasm for giving themselves for such a worthy endeavor is often short-lived. Their parents simply cannot understand how anyone would want to "throw his life away" in this manner. Their ambitions for their children move in a different direction. But we must once again inspire parents to encourage their children to become missionaries, and restore in them a wholesome pride in "giving a son or a daughter" to the work of Christ in the world.

For our own spiritual health, and the well being of our church at home, we must have a share in the missionary endeavor of the church. The Gospel itself will perish if we hold it to ourselves. It is only as we share it that we have it. A healthy church is a missionary-minded church, one that is sending both money and men to the work of Christ in all parts of the world.

It is the nature of youth to respond to a challenge. We do an injustice to the young people of our churches if we suppose they want only security and the assurance of comfortable living all their days. They want someone to dare them to give their lives for a great cause. The story of missionaries is the story of heroism. Let our young people know about William Carey, Adoniram Judson, David Livingstone, Albert Schweitzer, and the many lesser known but equally heroic missionaries who have planted Christianity on every continent, and they, too, will hear the call and answer.

from the desk of the MANAGING EDITOR

A preview of TOGETHER's JANUARY ISSUE

by James M. Wall



Bishop Gerald Kennedy, never one to mince words, tells in the January TOGETHER why he believes so strongly that quotas, specific askings, and definite programs are necessary to keep the Church moving ahead.

His article, *We Methodists Are Activists*, underscores the need for pressures, goals, and deadlines in Methodism's quadrennial program. Nine areas are being stressed during the next four years, and the president of the Council of Bishops makes it clear that we cannot be satisfied with vague demands in these areas. In so doing, he acknowledges the presence of certain theological thinking that might lead to "the false doctrine that inefficiency is holy and laxness is spiritual."

Every Methodist preacher will want to read this. It will stir up thinking.

Directly in the area of controversy is staff writer Frances Hathaway's *Readers Talk Back*, a roundup of reader's comments on the provocative piece by John Turner, *God Roars in the Pines*, in the September issue. Mail response to his plea for a "cause worth dying for" was heavy. A surprisingly large number of readers agreed with young Turner that the church often falls short of meeting the needs of youth. Ministers and lay people alike offered suggestions and expressed appreciation for his forthright position. The original article and the response should provide excellent discussion material for church groups.

Does television hurt our youngsters? Almost every parent has asked this question as he watches his children sprawled in front of the set.

A survey of 20,000 subteen-agers, made by Northwestern University, may surprise you. In *Television and*

School Children: Ten Years Together, Prof. Paul A. Witty finds that our worst fears are probably not justified. But he also points out that caution is needed in planning your children's viewing. This is another good pump-primer for a discussion, possibly with an adult class or Methodist Men.

Did you know that *Joe Walker Fastest Man Alive* is an active Methodist layman? TOGETHER's People Called Methodist series visits him this month, presenting pictures of the famed California test pilot at work and with his family. Joe flew the X-15, an experimental rocket-powered craft, at 2,196 miles an hour to set a new speed record. Space-conscious Sunday school pupils will especially enjoy meeting Joe.

Why doesn't the church tell us how to take a stand on social evils? You've probably heard laymen ask this question. This month's Powwow will present three views on how a Christian can combat the arguments for legalized gambling. The three statements in the *How to Argue Against Gambling* feature range from a suggestion that the church has a responsibility to expose the practice as a social evil to the practical statement, too often accepted, that you can't win anyway!

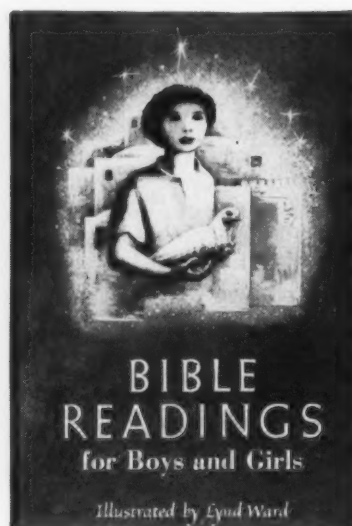
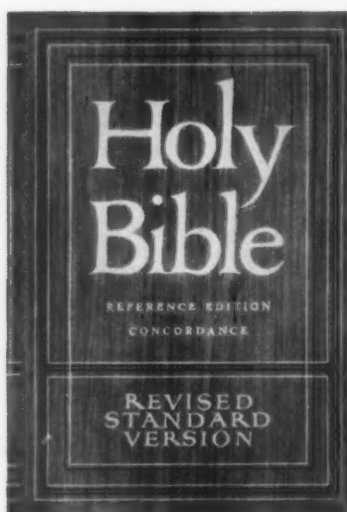
Another of TOGETHER's historical paintings by Floyd Johnson will be featured in this issue. *He Came a Singing* tells in color the story of missionary John Stewart, who preached and sang to the Wyandot Indians in Upper Sandusky, Ohio, in 1816. Stewart's evangelism represents the start of American Methodism's missionary work.

Also featured in this issue is a color pictorial on Pakistan, one of Methodism's new Lands of Decision. And just in time for the New Year's Bowl games is the fifth annual selection of All-Methodist college and university football teams, by sports authority (and Methodist layman) Fred Russell.

Since we opened this discussion with remarks on one Methodist bishop, we should close with comments on still another episcopal leader. Most preachers know the importance of a gavel in a bishop's hand during Annual Conference. Retired Wisconsin Area Bishop Clifford Northcott has collected gavels from all over the world—and uses them to illustrate mission work as well as to keep order! Read about his collection in *The Bishop's Gavels*.

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Books

of interest to pastors

Jesus and the Trinity, by Walter Russell Bowie. Abingdon Press, 160 pp., \$2.75.

Reviewer: JOHN W. McKELVEY is pastor of Lansdowne Methodist Church, Lansdowne, Pa.

At first impulse one is tempted to ask, "Why doesn't this author let sleeping dogmas lie?" The doctrine of the Trinity is for many people, including many clergymen, such a profound and seemingly irrelevant mystery that it seems a waste of good scholarship and printer's ink to attempt to validate it. Perhaps this is why Walter Russell Bowie has accepted the challenge to unravel its mystery and to make it relevant. This is his primary purpose.

Jesus and the Trinity is a highly effective book and has its measure of two-edged insights and dynamic thoughts. Just to read the author's careful researches into the origins of this doctrine is to feel the excitement of man's endless quest for truth.

The book begins and ends with Jesus as the prime factor in the formulation and comprehension of the doctrine of the Trinity. The author's insistence that one must begin with Jesus, Son of man and Son of God, if the doctrine is to have meaning, is refreshing and revealing. It helps the reader to understand that his faith is grounded in the enigmatic reality of him *who became flesh and dwelt among us*. When he goes on to interpret the impact of Jesus upon the life of man, as formulated in the historic Nicene Creed, he does a convincing analysis. His book is one that will be read and re-read.

Six Secular Philosophers, by Lewis White Beck. Harper & Bros., 126 pp., \$2.75.

Reviewer: EUGENE PEACOCK is pastor of the St. Francis Street Methodist Church, Mobile, Ala.

It was inevitable that sooner or later the post-war revival of interest in religion would produce in scholarly circles a book concerned with the religious views of philosophers who have exerted major influence on modern thought. Lewis White Beck has written the book which deals with the religious views of six influential secular philosophers ranging from Spinoza to Santayana.

In labelling these six thinkers "secular

philosophers," Dr. Beck refers to their methodology rather than their piety, for all were basically religious men and some men of pronounced personal piety. The one fundamental factor they had in common was their abandonment of religious authority of every kind as a basis for dealing with and evaluating religion. In place of the authority of revelation or tradition they substitute a variety of secular bases ranging from the epistemological dualism of Kant to the pragmatism of James.

Such a book possesses many virtues for the preacher. For one thing, it should jog him out of his complacency—the bane of every preacher whose premises are seldom questioned by a patient congregation who hears him preach every Sunday—and remind him that the world has in it many people for whom the traditional bases of religious authority are in no sense authoritative. Furthermore, it should alert him to the importance of up-to-date apologetics in preaching the Gospel with persuasiveness to such people. It should also challenge him to dig into the foundations of his faith and search out a reason for that faith. Supremely, it should convince him that no amount of personal piety can atone for intellectual slovenliness in preaching the Gospel.

On the other hand, the preacher who opens this book expecting to gain full knowledge of the religious views of these six important philosophers will be disappointed. Dr. Beck presents an excellent introduction to their thought, but the fact that he himself includes a bibliography at the end of each chapter indicates that he realizes that the serious student must plow much deeper for an adequate understanding of the thought of these men. Perhaps the chief weakness of the book is its lack of biographical material of the men discussed, for religion, no matter what methodology is employed in dealing with it, can never be detached from or fully understood apart from the heritage and experience of man.

Acts of Worship, by W. B. J. Martin. Abingdon Press, 192 pp., \$2.50.

Reviewer: HOWARD L. STIMMEL is minister of the First Methodist Church in Saratoga Springs, N.Y.

W. B. J. Martin, who comes from a Scottish Congregational background as preacher, pastor, and teacher, and who is

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SUNDAY 1 JANUARY

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now the visiting professor of homiletics at Perkins School of Theology, has produced a stimulating and usable book of worship resources, Biblically based. The book grows directly out of the author's own experience in leading public worship and offers a variety of original calls to worship, invocations, responsive affirmations of faith, scriptural meditations, pastoral prayers, litanies, and offertory prayers.

The author believes that "eleven o'clock on Sunday morning is, or could be, the most important hour of the week." He adds that church services have "provided me with some of the most exciting, and some of the dullest hours of my life." He confesses, too, that this is partly his own fault, but he also believes that it is "due partly to the absence of liturgical materials that would draw me into the community of worship and plant me firmly in the midst of the gathered company." Like Michaelangelo he proceeds to "criticize by new creation."

The materials offered in his book furnish a substantial contribution to filling the need for fresh and vital liturgical materials cast in vigorous but reverent and dignified modern speech. Some may feel, however, that the inclusion in the calls to worship of material from the writings of D. H. Lawrence, Samuel Rutherford, G. K. Chesterton, Percy Bysshe Shelley, W. H. Auden, and others, is not quite convincing. Still others may find the juxtaposition of scriptural material with bits from these authors to their liking. Occasionally there is an expression such as "un-Christed men" which might create wonder and thereby detract from the mood of devotion, but these are extremely rare.

This book makes at least three valuable contributions to the pastor: (1) It furnishes good ready-made material which can be used with discretion in services of worship. (2) It furnishes good devotional reading for the pastor in his personal quiet times. (3) It stimulates the pastor to creative writing of his own in the spirit of the material offered.

The Church: Its Origin and Task,
 by Albert E. Barnett. Board of Education, The Methodist Church, \$1.

Reviewer: EUGENE W. MUENCH is minister of the Haller Lake Methodist Church, Seattle, Wash.

Some books merit a second reading. With a firmer grasp of the author's purpose, the second reading is a very rewarding experience.

This brief volume is such a book. It is a scholarly guide to a direct study of the Bible on the theme of the Church, and it must be read with an open Bible at hand to be fully appreciated. Written at the invitation of leaders of the Methodist Student Movement, the book would be a good text for group study by older youth

and adults. It would cultivate and improve the churchmanship of any individual or group, for it deals with concepts which are basic to an adequate understanding of the Church.

The author, a professor at the Candler School of Theology, Emory University, breaks with some traditional ideas about the origin of the church. Without resorting to "proof texting," he demonstrates that Jesus did not originate the Church. Rather, he contends that the Kingdom's "literal actualization" failed and that this failure is "the soundest historical explanation of how the Church began." Thus, Pentecost did not "originate" the Church; the Church was in session when Pentecost occurred!

The death and unfinished work of Jesus not only created the Church but defined its task. One of the most enlightening portions of the book is the presentation of disagreements among the early Church leaders as to the exact task of the Church. The author briefly, but clearly, outlines the conflicting ideas between First Peter and Revelation, and between Pauline teaching and Revelation. Indeed, references to Ephesians, Hebrews, First Peter, John, and Revelation give a clearer picture of the variety of outlook on the nature of the Church at the turn of the first century. The last two chapters alone would be worth the price of the book.

Although the average reader may fumble with a few unexplained terms like "Kerygma," "Evangelion" and "Parousia," still the book will contribute many helpful insights into the origin and task of the Church.

briefly noted

With Christ in the Upper Room, by Lynn J. Radcliffe. Abingdon Press, 80 pp., \$1.50.

It takes a holy as well as lively imagination to write a vivid and inspiring narrative like this, full of helpful suggestions for the preacher. It is a companion-piece to the author's earlier book, *With Christ in the Garden*.

We Believe, by Henry Wade DuBose, John Knox Press. 79 pp., \$1. (paper).

A study book examining the Apostles' Creed. Each chapter has Scripture references, suggestions for teaching, and questions to consider. Good for laymen interested in serious study.

The Church Today, by J. W. C. Wand. Penguin Books, 192 pp., \$1. (paper).

Bishop of London until his retirement in 1953, this Anglican scholar presents a brief description of the Christian church in its external variety and its inner unity. A helpful book for ecumenical conversations.

NEWS

and trends

DR. BULLOCK: 'MOST SWEEPING CHANGES IN YEARS'

After the most far-reaching study and most sweeping changes in 30 years, the Methodist Curriculum Committee has just authorized descriptions for new church school materials for use in 1962.

Christian teaching will be more truly church centered, more God-centered and less man-centered, "less optimistic about the nature of man than we have been in the last few years," according to Dr. Henry M. Bullock, editor of church school publications.

He further describes it as more realistic about evil in man and the world, and putting more dependence on God's mercy for salvation without relieving man of his moral responsibility.

It places renewed emphasis on reading and studying the Bible.

Materials for junior high pupils, now ready and being used experimentally, will be available for general use in 1961.

A *Christian Century* article had described The Methodist Church in terms of "ecclesiastical bigness," its staff people living too exclusively in their special job or some phase of religious education instead of being out "struggling with a class of small boys."

Dr. Bullock pointed out that Editorial Division people hold a number of local church posts, including "struggling with a class of small boys," and have performed unusual and widespread services through their field activities.

An unsolicited analysis of the use of the Bible in Methodist literature has been made by Dr. Albert E. Barnett, professor of New Testament at Emory University. It stated that the person who comes to maturity through the Methodist church school will have been exposed to an impressively complete exhibit of the Bible's contents.

In a recent poll among U.S. Methodist churches (about 39,000), some 8,461 said they were using some lesson materials not approved by the Board of Education, though many of them use some. According to Dr. Bullock, many of these pupils are being taught attitudes opposed to the basic teachings of The Methodist Church.

Of the 33,090 reporting, a total of 24,629 of the churches polled said they use exclusively the Methodist materials.

Among Central Jurisdiction churches, 92 per cent said they use only Methodist

literature. In South Central and Southeastern Jurisdictions the percentage is 87; it is 82 per cent for Western Jurisdiction, 60 per cent in Northeastern; and 56 per cent in North Central.

Launch Research-Publication on Works of John Wesley

A mammoth compilation of the works of John Wesley, involving 10 years' research and publication of something like 35 volumes has been launched by Duke University Divinity School and four sister institutions. Boston, Drew, Southern Methodist, and Emory are joining in the project, which is seen as of the highest importance to modern theological scholarship, and resulting in the first definitive and critical edition of Wesley in 100 years.

Archivist and bibliographer is Dr. Frank Baker, secretary of England's Wesley Historical Society, considered probably the greatest authority on 18th-century Wesleyana, and now at Duke as a visiting associate professor. He was educated at University of Hull, London and Manchester Universities, and Hartley-Victoria Theological College.



Sparks Photo

Dr. Baker discusses Wesley project with Dean Robert Cushman of Duke.

Deny Hearing for Uphaus

With lengthy and passionate dissents from two of its members, the U.S. Supreme Court has ruled 6 to 3 to deny a second hearing to Dr. Willard Uphaus, Methodist layman and pacifist.

He has been in jail at Boscawon, N.H. for one year for refusing to tell the state attorney general names of guests at his World Fellowship Center in Conway,



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N.H. in 1954-55. [See April 28, p. 29, July 21, p. 21, and September 29, p. 21.]

Chief Justice Earl Warren endorsed and associated himself with the strong dissents of Justices William O. Douglas and Hugo L. Black. Such dissents are rare in cases where the majority does not hand down a written opinion.

The new appeal had been made on the ground that since the Supreme Court's upholding of Uphaus' sentence last June, the New Hampshire legislature had deprived the attorney general of the right to demand from him the information in question.

Prosecution of Dr. Uphaus is similar to examples in history of the continued persecution of non-conformists, said Justice Black.

The dissent of Justice Douglas noted that the high court had upheld the right of the NAACP not to open its membership rolls to an Alabama investigating committee as that would subject its supporters to harassment. He said he could not understand why the same doctrine does not apply to the Fellowship Center.

Most Favor Bible-reading

Nonsectarian Bible reading in the public schools is favored by about 80 per cent of families polled in Florida by the Miami Herald.

It was conducted statewide by a private research firm, and showed that Protestants were 84.8 per cent for and 6.2 per cent against; Roman Catholics 67.2 per cent for and 13.8 per cent against; and Jews, 39.5 per cent for and 39.5 per cent against.

A circuit court in Miami is hearing a case on constitutionality of prayers, hymn singing, and other religious practices in the Dade County public schools. [See August 18, p. 21.]

Four witnesses have said that students are under psychological compulsion to participate. They include a professor of education and a professor of psychology at University of Miami, also a psychiatrist and a rabbi.

The court allowed their testimony in the record for review by a higher court, but sustained a defense objection that the Constitution does not protect an individual from "embarrassment caused by non-conformity."

dates of interest

JANUARY 16-20—Annual Ministers Week Convocation, Emory University Campus, Atlanta, Ga.
JANUARY 19-27—Training for New Conference Directors of Youth Work, Nashville, Tenn.

JANUARY 21-28—Church and Economic Life Week.

JANUARY 26-28—Portland Area Industrial Relations Seminars, Portland, Oreg. and Seattle, Wash.

JANUARY 31-FEBRUARY 3—National Conference on Spiritual Birth and Growth for Ministers, Montreat, N.C.

FEBRUARY 1-3—Annual Board Meeting, Board of Hospitals and Homes; Kansas City.

FEBRUARY 1-3—Annual Convention, National Association of Methodist Hospitals and Homes, Kansas City.

Keep Segregation Policy

One topic of the Lake Junaluska, N.C. board of trustees executive committee meeting recently in Atlanta was segregation of the assembly's swimming pool. However, the policy was left unchanged.

Representatives of the Methodist Student Movement had met with the committee, at its invitation, to discuss refusal to let a group of about 10 whites and Negroes at an MSM conference swim together in the pool. The assembly is owned by the Methodist Southeastern Jurisdiction.

Miss Gayle Graham, one of the MSM representatives at the committee meeting, asked if the 1962 conference would be allowed to be held at Junaluska if Negro students attend. The board of trustees president, Edwin L. Jones of Charlotte, N.C., said this would not be a violation of the assembly's policy as long as no attempt was made to integrate the swimming pool.

Miss Graham was chairman of the MSM steering committee for the summer conference, but neither she nor other students at the committee meeting were involved in the swimming pool incident.

The trustees, in unanimous resolution, expressed appreciation of the "frank conference" with the students.

Dr. Morris to High Post

Dr. Virgil D. Morris, a prominent Louisiana pastor, is the new executive secretary of the eight-state, 2-million-member South Central Jurisdiction.

He is pastor of Istrouma Methodist Church in Baton Rouge and a former district superintendent in Baton Rouge and New Orleans districts. In the former district, World Service giving increased nearly 70 per cent in three years during his term; and the New Orleans District led the conference in new members for four years.



Dr. Morris

Start Interfaith Peace Move

To help bring peace in Algeria, French Protestants are initiating an interfaith appeal to President Charles de Gaulle and the Algerian rebels.

It would come also from Roman Catholics, Jews, and Moslems; asking for a curbing of excessive zeal of the army, and urging cessation of brutality and torture.

The move, it was predicted, would give de Gaulle authority to challenge ultra-conservative elements in Algeria who have said they will fight to the end for a French Algeria.



Members of General Conference Commission on Entertainment [see Nov. 24, p. 24] are, left to right, seated: Thurman Dodson, Washington, D.C.; Dr. William Alderson, Bridgeport, Conn.; Dr. J. Otis Young, Chicago; Dr. J. Wesley Hole, Los Angeles; Frank Baker, Philadelphia (president); Dr. Norman Conard, San Francisco; Dr. L. S. Allen, New Orleans; Dr. Thomas B. Lugg, Chicago. Standing are Dr. Don Cooke, Chicago; Dr. Leon Moore, Philadelphia; Carl C. Hall, Little Rock; Allie Jefferson, Lynchburg, Va.; Dr. Robert Holmes, Lakeland, Fla.; and John Van Sickie, Rockford, Ill. Dr. Ira Williams of Tulsa was unable to attend the commission meeting.

Judicial Council Rules on Property Matter

Decisions on matters of salary and pension, and holding of property by a conference board, were among the decisions handed down by the Methodist Judicial Council at its recent meeting in Cincinnati. [See p. 24, November 24.]

Oregon Annual Conference had asked for a decision on whether a conference board of missions and/or church extension can buy and hold property. The Council ruled that it can, citing "broad grants of power" in the *Discipline* which strongly imply if they do not specifically grant the right to hold property, "whether real, personal, or intangible."

The church court reversed a ruling of Bishop Hazen G. Werner on a North-East Ohio Conference request on clarification of the right of a conference to require its members to support its Minimum Salary Plan. Citing *Par.* 822 and 826 of the *Discipline*, the council said that compulsory apportionments must be made on the districts or charges and not on the members.

The council affirmed a decision of Bishop Nolan B. Harmon on a Western North Carolina Conference question about conference authority to adjust annuity of members serving institutions that have a pension plan. The conference, it was ruled, may approve institutions for annuity responsibility and compute its payments on basis of its appraisal of the adequacy of the pension rate of the institution, supplementing the latter if it desires to do so.

The council affirmed action of the Northeastern Jurisdiction in assigning Bishop Newell S. Booth to Africa Central Conference, but ruled unconstitutional the provision of *Par.* 2005 by which the General Conference proposed to delegate authority on when and if the Central Conference should elect another bishop.

General Conference may specifically authorize (*Par.* 557) the Central Confer-

ence to elect one or more bishops from among the traveling elders of the Church, ruled the council, but this power cannot be delegated to a Jurisdictional Conference nor its committee on episcopacy.

Texas Annual Conference had asked the Judicial Council to rule on a conference requirement that a retired minister serving as a supply or as pastor of a church must pay one per cent of his salary to the fund for superannuates.

It was ruled (*Par.* 1610) that a retired minister cannot be required to pay any of his salary into any pension fund. Said the council, annuity credit accrues only while the minister is on trial or in the effective relation; and pension contribution may be required only from those appointed with annuity claim.

deaths

THOMAS S. ALTY, retired member Genesee Conference, November 3.

ARCHIBALD R. BROWN, retired member North-East Ohio Conference, September 11.

DAVID W. DAVIS, retired member West Wisconsin Conference, September 4.

R. M. DeBOSE, retired member South Carolina Conference, October 20.

GEORGE W. FOX, retired member Holston Conference, October 5.

G. M. HAHN, member Nebraska Conference, October 6.

W. W. HALSTEAD, member Alabama-West Florida Conference, November 1.

CHOICE LEON HARRIS, retired member South Carolina Conference, October 5.

Mrs. LEWIS O. HARTMAN, widow of former bishop Boston Area, October 24.

HALFORD E. LUCKOCK, author, long-time professor of preaching at Yale, and son of Methodist bishop, November 5.

Mrs. A. C. McCORKLE, widow of member North Mississippi Conference, October 16.

H. R. MORRIS, retired member Rocky Mountain Conference, October 10.

Mrs. JOHN ORR, widow of member Ohio Conference, September 21.

W. F. QUILLIAN, former general secretary Methodist Board of Education, October 26.

Mrs. W. SWOLL SAWYER, wife of member South Georgia Conference, October 9.

J. FLOYD SEELIG, member Indiana Conference, September 24.

WILLIAM W. SLEE, retired member Michigan Conference, October 16.

RAYMOND F. SMITHSON, retired member Central New York Conference, October 26.

Mrs. M. E. STAFFORD, widow of Methodist minister at Abingdon, Va., October 10.

JOHN R. WALKER, retired member Memphis Conference, October 8.

Mrs. CECIL WARD, wife of member West Wisconsin Conference, August 19 in her native England.

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news digest

CHRISTMAS CONFERENCE. A "Christmas Conference" for young Methodist ministers and their wives is set for December 27-30 in Aldersgate Church, Minneapolis, by the General Board of Evangelism. Among its leaders will be Bishop and Mrs. T. Otto Nall, Dr. J. Manning Potts, *Upper Room* editor, and Dr. Emerson Colaw, Elmhurst, Ill.

NEED FOR FELLOWSHIP. As churches become larger, the adult church school class will be more needed for Christian fellowship, says Dr. Douglas E. Jackson, Perkins School of Theology professor. "In many of them, it is now a unit of brotherly sharing."

MUCH TOO COSTLY. *Jubilee*, a national Roman Catholic monthly, has revealed results of a poll in which 41 per cent of priests and 51 per cent of Protestant ministers said that bereaved families are exploited, at least part of the time, by morticians. In the U.S., funerals cost an estimated \$1.5 billion plus or \$970.83 per death, and there are "10 times too many undertakers."

GETTING TOGETHER. June, 1962 has been set for the constituting convention for the 3-million member Lutheran Church in America, fifth and largest Lutheran merger in this century. Initial action had been reported on favorably by the United Lutheran, the Augustana, Evangelical Lutheran, and the Finnish Evangelical churches.

WIN 3,700. Nearly 3,700 commitments to Christ and the church were made in a recent evangelism mission in Holston, Tennessee, and Louisville conferences. There were 1,588 professions of faith, 1,575 transfers from other Methodist churches, 529 from other denominations.

START TEMPERANCE DRIVE. With distribution of the poster *You Can Help Youth Know the Truth* and other materials on the drinking problem, the Woman's Christian Temperance Union is gearing its efforts toward *Youth Temperance Education Week*, April 16-22.

MAKE NIH GRANTS. Among National Institutes of Health grants to church-related colleges and medical schools for research problems of the aging are \$16,453 to Methodist-related Emory University, and \$5,750 to Methodist New England Deaconess Hospital.

GIVE 'REFUGEES' AID. A \$518.60 gift to help "refugee" Congo missionaries was raised by servicemen at Wheelus Air Base in Libya, according to Maj. Spencer D. McQueen, Protestant chaplain there, and a Methodist.

D.S. Meet a 'Big Success'

"If the D.S. drags his feet, nothing will be done—if he moves, the whole Church moves."

Dr. E. Harold Mohn thus summed up the D.S. convocation held November 18-20 in Chicago.

One of the three or four biggest of the big-time meetings in all of Methodism, it was in his view "the best organized of all the D.S. convocations the best presentation of the quadrennial program, and it brought to World Service its proper share of attention."

The 44-member Council of Bishops, meeting just two days before, had a typically Methodist orientation for its 21 new members, paused to watch the groundbreaking for a new Methodist headquarters in nearby Evanston for five of the general boards and agencies, sent a well-wishing message to President-elect John Kennedy; and later heard seven of their number report on insights to church life on four continents.

With the theme *Jesus Christ Is Lord*, the general meeting was opened by Bishop William C. Martin of Dallas as chairman.

Bishop Donald H. Tippet of San Francisco reported that only 872 fully ordained men entered the Church in the U.S. in 1959, against an annual need of more than 2,000. There were 8,385 churches left without regular pastors.

Methodism needs to recover the radiant New Testament faith that Jesus Christ is Lord, declared Indiana's Bishop Richard C. Raines, who at another session reported on events in the Congo.

This faith, said the Bishop, may be the reason for the more rapid growth of the sects over that of well-established liberal denominations, who have, he said, tended to water down the Biblical faith.

Said Ohio Bishop Hazen G. Werner: "The five-day week, the move to suburbia, and TV all tend to make the home the focal point for the ad men—how wise we would be to make the family the focal point of religious life and growth."

Methodists behind the Iron Curtain are joyous, courageous, and devoted, reported Bishop Gerald Kennedy, of Los Angeles, in stating that the world's social and political difficulties have stimulated rather than deterred church progress. He found on his recent trip that "none of them feel sorry for themselves."

Bishop Paul E. Martin spoke of a "powerful impulse to practical service" pointing out that the Bible refers to material possessions more than 1,000 times, to prayer only 500 times, to faith even less frequently.

The church today is more concerned with human welfare, said Bishop F. Gerald Ensley of Iowa, first president of the new Board of Christian Social Concerns. In the recent national elections, he said, each candidate tried to out-do the other in concern for welfare of the people.



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